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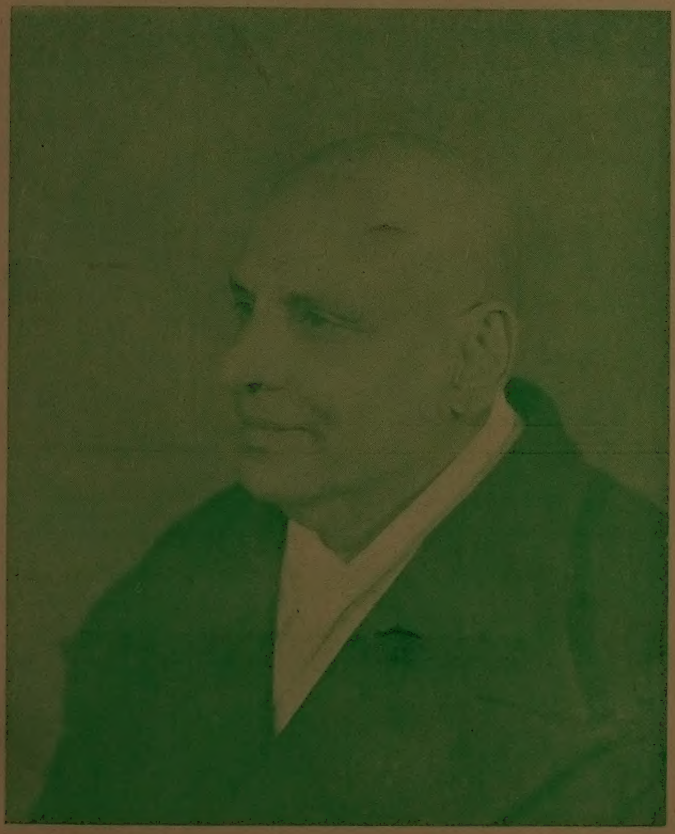

XIII No. 3
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ANNUAL SUBS.
Rs. 3 : Sh. 7
SINGLE COPY. As.

Published by
The Divine Life Society, Rishikesh.

Vol XIII No 3 CONTENTS March 1951

Page

1. Margabandhu Stotra ... 49
2. Lead thou the Life Divine—(*Sri Swami Sivananda*) ... 50
3. Intuition and Reason as expounded in Buddhist Philosophy—(*Dr. Daisetz T. Suzuki*) ... 51
4. Vivekachudamani—(*of Sri Sankaracharya*) ... 55
5. The Mind and the Indriyas—(*Sri Swami Sivananda*) ... 57
6. Go into Silence—(*Sri Swami Sivananda*) ... 59
7. Real Religion—(*Sri Swami Sivananda*) ... 60
8. The Need for Integral Knowledge—(*Sri Swami Krishnananda*) ... 60
9. Homage to Guru —(*Sri K. S. D. Aiyar*) ... 62
10. The Symbol of Supreme Aspiration—(*Sri Swami Sivananda*) ... 64
11. Divine Life for Children—(*Sri Swami Sivananda*) ... 65
12. Sri Parvatikarji Maharaj. ... 66
13. Our Spiritual Doctor—(*Srimati S. Sivarama Seethabai*) ... 68
14. Spiritual Diary of a Sadhak. ... 69
15. Where Swami Sivananda Excels—(*Dr. R. Nagaraj Sarma M. A., Ph. D.*) ... 70
16. Ashram News and Notes. ... 71

To
1st March 1951.

Sri Kedarnath,
Judge,
Patna.

God-realisation is not a matter to be postponed till retirement. It is not a matter to be discussed in Lalbagh and Dalhousie faults.

It is a vital urgent need to be attended to immediately. A weak, emaciated and decrepit old body is not fit for Yoga Sadhana. Offer the prime of your youth to God, a rare flower of fresh fragrance.

Sivanand

ANNOUNCEMENT

The April 1951 issue of the *Divine Life* will be a special one, named as the PEARL JUBILEE NUMBER OF THE SIVANANDA PUBLICATION LEAGUE. No extra cost for the subscribers. Ed.

* *

Subscribers of the last year that have not yet renewed their subscription for this year are requested to do so immediately so as to ensure their January and February issues, which will otherwise be not available to them. Mg.

SPIRITUAL CALENDAR
(Ananda Kutir)

April 1951

2nd Ekadasi
3rd Pradosha
6th Amavasya, Ganga Puja
9th Kartika Vrata
15th Sree Rama Navami
18th Ekadasi
19th Pradosha
21st Poornima
23rd Twenty-fourth Divine Life Sadhana begins; Fifteenth Annual Meeting of the D. L. Society.
25th Divine Life Sadhana ends
26th Varaha Jayanti
27th Ganga Puja
30th Poor-feeding Day

THE
DIVINE LIFE

Volume Thirteen | MARCH 1951 | Number Three

MARGABANDHU STOTRA

मार्गबन्धुस्तोत्रम ॥

शंभो महादेव देव, शिव शम्भो महादेव
देवेश शंभो, शंभो महादेव देव ॥

फालावनम्रत्किरीटं फालनेत्रार्चिषा दग्धपंचेषुकीटम् ।
शूलाहतारातिकूटं शुद्धमर्धेन्दुचूडं भजे मार्गबन्धुम् ॥ शंभो···॥

I offer prostrations to Margabandhu (the Lord) who is crowned with the well-set diadem touching the forehead, who burnt the worm-like Manmatha with the flames of the Third Eye between the two eyebrows, who destroyed the host of enemies with the trident and who bears the bright crescent moon at the top of His head.

अंगे विराजद्भुजंगं अभ्रगंगातरंगाभिरामोत्तमांगम् ।
ओंकारवाटीकुरंगं सिद्धसंसेवितांघ्रिं भजे मार्गबन्धुम् ॥ शंभो···॥

I offer prostrations to Margabandhu (the Lord) whose body is adorned with snakes, who has the ornament of the graceful waves of the heavenly Ganga on the head, who is like a deer in the garden of Omkara, whose feet are resorted to by Siddhas.*

---

*The Margabandhu Stotra was composed by Sri Appayya Dixitar, an ancestor of Swami Sivanandaji, who lived in the middle of the sixteenth century. He is the author of more than a hundred works in Sanskrit and was reputed in his time as one of the foremost savant scholars who did great work in reviving the Vedic scriptures.

LEAD THOU THE LIFE DIVINE

(Sri Swami Sivananda)

[Continuing his address to the citizens of Poona, during his all-India tour last autumn, Sri Swami Sivanandaji spoke as follows. The first part of the address appeared in the February issue of the journal. The meeting was presided over by the Chief Minister of Bombay, Sri B. G. Kher.]

TAKE up any path that is suitable to you. There are four kinds of temperaments; and there are four main paths to suit these four kinds of temperaments. Karma Yoga is suitable for those who have got Karmic tendencies, abundant energy and a desire to serve the humanity. The Path of devotion or Bhakti Yoga, for those who are of an emotional temperament, who are devotional, and who can do Kirtan like Mira, Tukaram. Their mind is elevated through Kirtan. The mind melts in His name and they also realise the Self. For those of a mystic temperament, Raja Yoga is most suitable. Those endowed with a sharp subtle intellect may take up the Jnana Marga. The student of Vedanta should equip himself with the Four Means. Not by mere study of the Upanishads or Brahma Sutras—no, you cannot become a real Vedantin. Aspirants should purify their heart. In the mind there are three Doshas—Mal, Vikshep and Avarana. Mal must be removed by selfless service. The oscillation of the mind, Vikshep, should be removed by constant Upasana, recitation of the Names of the Lord and Thratak and Pranayama. And the veil or Avarana should be removed through the study of Vedantic literature and the practice of constant meditation. Hearing of the Srutis, Manan or reflection over what you have heard. If you heard something once, you should do Manan a hundred times and then meditate for a hundred times as long as the period of Manan. Those who have removed Mal, Vikshep; those who have equipped themselves with the Four Means; they are fit for Jnana Sadhana. You should have dispassion or mental non-attachment. This mental dispassion should be born of Viveka. Only this will help you in your Sadhana. Not this Prasava Vairagya or Smasana Vairagya, which comes out of some calamities or adversity. This will not help you much in the spiritual path. Only Vairagya born of discrimination will sustain you in your Sadhana.

Vairagya Is Essential

Without Vairagya, you cannot have spiritual progress, like water in a leaky vessel! You may be doing Sadhana for several years. But without non-attachment or dispassion, energy will leak away; you will not have much progress in your spiritual path. Those who have dispassion only will progress in the spiritual path.

You should become a Dheera. *Paranji Kani Vyatrinat Swayambhuh Tasmaat Paraan Pasyati Na Antaraatman.* The Lord put a little bit of Rajas and Tamas in your mind. So you behold the external universe and not the internal Self. But *Kaschit Dheera* —the Dheera Purusha turns his gaze inward. Such Dheera Purushas are very rare in this world. Very few people practise introspection and self-analysis. Introspection is very necessary. You should sit for a few minutes and analyse—what defects we have; what mistakes we have done during the day. Find out suitable methods. Then we should remove our defects. Then only can we progress in the spiritual path. It is very easy to say 'Aham Brahmasmi'. It is the most strenuous path.

The Gospel of Renunciation

We should have renunciation. Renunciation is doubtless mental non-attachment. You might have studied the story of Sikhidwaja and Queen Chudalai. Queen Chudalai was a great Yogini ; she had great powers; she could walk in the sky and assume various forms. Sikhidwaja had a little spiritual awakening. He wanted to practise Yoga and become a Jivanmukta. Queen Chudalai said 'I will teach you.' He did not believe her. He went to the forest. After three months, Chudalai wanted to find out his mental condition. She assumed the form of a Kumbha Muni, walked in the sky and stood before him a little above the ground. This was to convince the student that the teacher had got some psychic powers. He was astonished. He told the Muni 'I have renounced the world and I am practising Tapascharya.' The Muni said : 'You have not got renunciation.' Sikhidwaja thought 'I have got this Kamandal and bamboo stick.' He threw them away. The Muni said : 'Even now you have not got renunciation.' He thought 'I have this body left ; I will destroy it.' He ascended the tree and wanted to commit suicide. The Muni said ; 'Stop. Even then you will have no renunciation.' Then she explained : this body is not a hindrance. It is a fine instrument to take you to the goal. Blessed are those who have got a human body. Even the Devas want to take a human birth and attain the Self in this Kali Yuga. Then Chudalai taught Sikhidwaja the secret of renunciation,—renunciation of egoism, of Vasanas and Trishnas, and the destruction of Bheda-Buddhi that separates man from man, renunciation of Kartritwa Abhimana. You are ever the Witness. The eyes do not see ; you will have to separate yourself from the Indriyas, the mind and the intellect. Then you become a Vedantin or Sage and identify yourself with the Supreme Being, Sakshi or Witness. Sikhidwaja practised this and became a Jivanmukta.

The Price for Realisation

You should cultivate mental non-attachment. Live like a lotus in water. Then only will you be happy. Remember *Yo Vai Bhuma Tat Sukham.* Be not satisfied with little pleasures of this world. You will have to sit and repent when you attain the old age. You should develop the subtle Buddhi. *Esha Sarveshu Bhuteshu Gudah Atma Na Prakaashate...Drishyate Agrayaa Buddhyaa Sukshmayaa Sukshmadarshibih.* All speak of the Atma ; but it does not shine ! Those who have got subtle intellect, pure reason, sharp intellect, who are equipped with the Four Means of Salvation, who have removed selfishness and purified themselves through untiring selfless service, Japa, Kirtan—they will be able to realise the Atma.

Constant remembrance of the Lord is necessary. Either Rama, Lord Buddha, Lord Jesus.....these names you should ever remember. You must spiritualise all your activities. Then all your actions will become Yoga. It is not mere meditation for half an hour in the morning ; all actions should be converted by changed angle of vision or right mental attitude. Whatever you do is offering to the Lord. You feel the whole world as manifestation of the Lord. When you work, you must work with this aim. Every work is changed into Yoga-activity. Whatever you do—playing, eating, talking, walking—all become Yoga when you have the right mental attitude.

God Exists

You should never treat any one with contempt. This comes as an abstacle and brings

us a downfall. Even a scavenger is a manifestation of the Lord. We should have internal Prem for them. Only then will you have quick purification of the heart. Selfless service is very very important. This will purify your heart. Nama-Smaran is very important. This Tukaram was an agriculturist. He did not go to California for getting advanced training and various M.A., Ph. D., degrees. Ramakrishna Paramahamsa was not a great scholar and Professor. But he tapped the source. They became one with the Lord and they got wisdom. This goes to prove God exists and He is an embodiment of Knowledge and Bliss. Not so much through the study of Vedantic literature; there is no time for this. So, Sankirtan:

Vittala Vittala Jaya Jaya Vittala

Through this Kirtan Tukaram attained intuitive wisdom and his Abhangas are texts for the Bombay University. Wherefrom did he get this knowledge? Ramakrishna Paramahamsa was able to clear the doubts of educated persons. His Gospel stands as a monumental work before you. It will clear all your doubts and make you one with the Lord.

Take to Yoga

Do selfless service according to your capacity and strength. Take to the Yoga of devotion, to Sankirtan Yoga. In the Maharashtra there is Sankirtan everywhere. Sankirtan Yoga is in no way inferior. Karma Yoga is in no way inferior to Jnana Yoga or Raja Yoga. You must know a few Asans, too. Padmasan. Siddhasan. These are essential for practising meditation. Or, you can sit just as you sit for taking food. A little Pranayam, will help you to steady the mind. Bhujang, Salab and Dhanur Asans remove constipation. Good health is necessary. Sarvangasan will give you a healthy thyroid. A healthy thyroid means healthy functioning of all the organs. The bones ossify quickly and bring in old age; if you practise Sarvangasan you will have an elastic spine and it will give you perennial youth. People think: "I am 50. I cannot do Asans." Even if you are 80 think you are 18. There are bed exercises for old people. You will be ever young. You can do more work and achieve spiritual progress. The Lord's Name will give you Bhukti and Mukti. First purification, then comes concentration, reflection, meditation; illumination, identification, absorption, salvation.

You are all highly educated persons. You must not forget the goal. Nothing in this world can give you mental peace. You ask the richest man in this world: he has no mental Shanti. Shanti is wanted. You must find out that method which gives you Shanti. Shanti comes through Sankirtan of the Lord's Name, through Japa, through meditation, through study of Yogic books, enquiry, Satsang. All these are helps, auxiliaries to attain Supreme Self. We should not forget the nature of the world. Old age is waiting for you; death is ever waiting for you. *Janmarityujaravyadhi.* You cannot digest your food. So many troubles in the house. He who has a balanced mind is the richest man. Do not trust the intellect. The boasted intellect fails when you are assailed by Satan or Mara. Even birds and animals have greater self-restraint. The man with boasted intellect, he gets upset by a simple word; his eyes become red and his blood boils. This is weakness. We should strengthen ourselves through Japa, Kirtan, meditation. You take food four times. Are you meditating four times a day? Do you really thirst for God-realisation? God is a question of supply and demand. If you want God, you will

ave Him this very minute. We are seekers fter money ! We are seekers after mate- ial comforts. Are we seekers after God, he Supreme Source wherein only we can ind Supreme Joy ? Enquire into the Life- roblem—where lies Supreme Peace ? *Jyotishaamapi Tat Jyotih.....Hridi Sarva- ya Tishtitham.* The Indweller, the Light of ights. There only you will find peace and bliss. We should be serious in our Sadhana. Constantly remember God. There is no pleasure in the objects. Milk gives pleasure o some ; it gives pain to others. Even for those who like milk, let them take the fifth or sixth cup.....they have to go outside for vomitting. Such is the case with all the objects. A bachelor always thinks "When shall I marry ?" After marriage and after begetting four or five children, he thinks "When I shall go to Rishikesh and take Sanyas ?" Every object is so tantallising ; the moment you get the object, the charm goes away. You should incessantly think and reflect : 'What is real happiness ?' Real happiness ! Real happiness is there when your mind is filled with Sattwa. Even for a few moments if you close your eyes and gather the dissipated rays of the mind, you will find peace. We should spend at least the evening hours of our life more happily and peacefully, in divine contemplation. You should enquire and find out which Indriya is revolting ; what Sadhana have you done to remove the evil traits ; what sort of virtues are you developing.

The Four Letters

Friends, you must cultivate the virtues which are necessary for attaining Self-realisation. There is a great task before you. God has been so gracious in this Kali Yuga. Even if you repeat His Names, you will attain God-realisation. Even Devas want to take birth as human beings in this Kali Yuga. We should prepare ourselves. Lord Yama is so gracious ; he sends four letters, four warnings. The first letter is —the hairs become grey. Beware : start your Sadhana now, friends. Don't be entrapped in this Avidya's glittering. Some wake up and do Sadhana ; they go to Alandi, do Japa ; they also conquer death and attain the Goal. But some people, more egoistic and self-assertive, they put on black dye and try to appear as young men. The second letter comes. Some teeth fall. Some men wake up. Others put on a set of false teeth. The third letter ! Eyes get dimmed. Vision fails. Some more wake up now. Others put on beautiful rimless spectacles. The fourth letter ; you cannot walk. Even then there is time ; some wake up. Others slumber even then and manage to move about with a silver-capped walking stick ! Lord Yama comes and takes them away. Therefore, sing the Lord's Name from now on.

Raghupathy Raghava Raja Ram
Patitha Pavana Sita Ram.

(Some did not join Siva in singing this Kirtan.)

A little frog at night ; what a great noise it produces—it disturbs your sleep. A small beatle—it does not allow you to sleep. The Mridanga or Tabla, an insentient object—how much sound it produces. You are all intelligent people ! Maharashtra is the land full of Kirtan. If you want, I will sing Krishna's name. But Rama and Krishna are one. The shorter the Name, the greater the concentration.

(Siva sang the Kirtan again.)

A little bit of shyness is there. Shyness is a great obstacle for material as well as spiritual progress. A shy advocate cannot argue a case well. Even if the case is not

good, you must say; "My Lord! This is a very strong case in favour of my client." A shy doctor cannot prosper. Even if the medicine is not good, he must say: "This is the best medicine."

MAHA MANTRA KIRTAN

You must discipline yourself. You should be a man of measured, sweet words. Conserve your energy and utilise that in concentration. Take light Satwic food at night. Go to bed at 9-30 P. M. Then only will you be able to get up at 4 A. M. Morning meditation is very important; because the mind is satwic, it is like a blank sheet of paper. Sing Stotras. Recite Gita Slokas. You can mould the mind easily. The atmosphere also is Satwic. There will be no motor-car noise."

(Siva then concluded his speech with Mahamantra Kirtan.)

INTUITION AND REASON

AS EXPOUNDED IN BUDDHIST PHILOSOPHY

Dr. Daisetz T. Suzuki
Otani University, Japan

THE term "intuition" does not exactly correspond to the Buddhist conception of *prajna*, which is one of the key terms in Buddhist philosophy. We can almost say that when we understand what *prajna* stands for we understand the entire structure of Buddhist thought. *Prajna* has something in common with intuition, to be sure, but it is more than just a method to grasp ultimate reality, for *prajna* is reality itself.

Reality in Buddhist Philosophy is not something to be apprehended by an external agent, for it reflects on itself, sees itself, and knows itself.

So, we cannot treat *prajna* just methodologically, for the concept inevitably leads to a metaphysical consideration.

Prajna is always contrasted to *Vijnana*, which is the discriminating intellect.

Vijnana corresponds to reason or understanding or intellection. It is incapable of grasping reality, for it deals only with the bifurcated aspect of reality. Reality approached from this angle is not the whole thing. When *vijnana* thinks that it has finally taken hold of reality, it is deceiving itself.

It is *prajna* that sees reality as reality is in itself, and in this respect, one might say, it is a kind of intuition, because in this seeing there is no mediating agency.

Another name for *prajna* is enlightenment (*bodhi*). When this enlightenment is attained, all the "logical" contradictions we encounter in our epistemology disappear, and there is a perfect state of self-identity, which may be called" enlightenment-experience".

Philosophers endeavour to synthesise contradictions with a higher principle, but as they propose to do this by mere intellection they fail to accomplish their end. Buddhist philosophy, while bearing the name of philosophy, is not philosophy in the ordinary sense; it effects synthesis in the most practical way, *i.e.*, by experiencing a state of enlightenment. When this synthesis is expressed in words it is sure to involve itself in contradictions because contradictions are involved in the very nature of

knowledge. This is the reason Buddhist philosophers make use of the most absurd propositions, in which all our common-sense knowledge is contradicted. For instance, they would say: "I have a spade in my hands, yet I go empty-handed. I walk over the bridge and the bridge flows but the water flows not".

To understand fully the relationship obtaining between *prajna* and *vijnana* it is most advisable to proble into the incoherent statements made by masters of Buddhist philosophy and to draw therefrom one's own conclusions by carefully subjecting them to intellectual analysis.

There is clearly a distinction between *prajna* and *vijnana*. However, they are, in a sense, mutually related, for, without *vijnana*, *prajna* would not be awakened to itself. Nevertheless, prime importance rests with *prajna*, for *prajna* is the basis of *vijnana*. *Vijnana* is best thought of as the self-manifestation of *prajna*.

That *vijnana* or reason can function as a differentiating principle is due to *prajna*. When *vijnana* is systematically and thoroughly analysed, it is found to be ultimately based on *prajna*. Enlightenment-experience is, in a sense, the work of reasoning. When enlightenment is once experienced all the reasoning we may later carry on will naturally be derived therefrom. When this is not done philosophy will remain a plaything for professionals.

After all, Buddhist philosophy is the philosophy of *prajna*.*

VIVEKACHUDAMANI

(Of Sri Sankaracharya)

देहादि सर्वं विषये परिकल्प्य रागं
बन्धाति तेन पुरुषं पुशुवद्गुणेन ।
वैरस्यमत्र विषवत्सु विधाय पश्चा-
देनं विमोचयति तन्मन एव बन्धात् ॥१७३॥

173. Having at first created attachment for the body and all sense-objects, it is the mind that binds man to objects like a beast with the ropes. In the end, the self-same mind creates dispassion as if they were poison and frees him from bondage.

Notes :- देहादि = the body etc., सर्वविषये = in all objects; परिकल्प्य = having superimposed; created; रागं = attachment; बन्धाति = binds; तेन = by it; पुरुषं = the man; the individual; पशुवत् = like a beast; गुणेन = by rope; by a tendency; वैरस्यम् = dispassion; अत्र = in; विषवत = like poison; सुविधाय = well-defined; पश्चात = later on; एनं = this; विमोचयति = frees; तत = that; मन = mind; एव = alone; बन्धात = from bondage.

Commentary : The mind at first tempts you to enjoy objects of senses. It exaggerates the pleasures of senses. Like the butterfly that runs towards the light the mind runs towards the objects of senses. It sits by the side of the pool of sense objects and drinks deep its waters of different tastes. The sense objects are like the sugar-coated quinine pills. In a minute the object of enjoyment becomes disgusting and boring.

You drink two cups of milk, the third cup you do not relish. The fourth cup will cause retching and vomiting. Such is the nature of sense pleasure. Woman is beautiful to look at. Her beauty is only skin deep. For a man of discrimination external beauty is nothing. What is

*Excerpts from the thesis read at the Second East-West Philosophers' Conference, held at Honolulu.

woman ? and womanly beauty ? It is nothing but bones plastered over by fat and flesh, covered by skin. In old age where is beauty in a woman ? When she is suffering from typhoid, where is her beauty ? Attachment binds you to the Samsara just as the rope binds the cow to the post. By repeated enjoyment a Samskara is formed. The tea or coffee habit does not leave because of habit and repetition of the act. Asakti or attachment becomes intense by repetition. To a man of discrimination or Viveka sense pleasure is nothing but the womb of pain. He sees the hidden pain and sorrow in sense pleasure.

When discrimination dawns in you there arises Vairagya or dispassion. The very same object of happiness now appears to be like poison. A man suffering from diabetes on account of excessive indulgence in sugar runs away from the very mention of the word 'sugar.' This state of distaste for objects of enjoyment frees you from all bondage. Devotion to God slowly sets in. Knowledge of Truth follows tearing the veil of ignorance. It is the mind that drowns you in sensual mire and it is the mind that pulls you out of it.

"Guna" used in the text stands both for rope as well as a tendency. When applied to a cow it means rope and when applied to the mind it means a tendency.

Body etc : The physical body and all its appendages, senses, mind, belongings, etc. It includes attachment for all worldly objects including family and children.

तस्मान्मनः कारणमस्य जन्तो—
बन्धस्य मोक्षस्य च वा विधाने।
बन्धस्य हेतुर्मलिनं रजोगुणै—
मोक्षस्य शुद्धं विरजस्तमस्कम् ॥१७४॥

174. Therefore the mind alone is the cause for shaping one's destiny, either bondage or liberation. The cause of bondage is the impure mind of Rajoguna and of liberation the pure mind free from Rajas and Tamas.

Notes : तस्मात्=therefore ; मनः=mind ; कारणं=cause ; अस्य जन्तोः=of the individual soul ; बन्धस्य=of bondage ; मोक्षस्य=of liberation ; च=and ; वा=or ; विधाने=in the making ; बन्धस्य=of bondage ; हेतुः=cause ; मलिनम्=the impure ; रजोगुणैः=by Rajas ; मोक्षस्य=of freedom ; शुद्धम्=pure ; विरजस्तमस्कम्=devoid of Rajas (action) and Tamas (inertia).

Commentary : Man is master of his own destiny. He can make or mar his destiny. If he chooses he can free himself from bondage or put himself into bondage of Samsara. Both are in his own hands.

Mind is of two kinds, *viz.*, the pure and the impure (Suddha and Asuddha). The impure one leads the individual in wrong channels. When the mind is influenced by Rajo Guna or Tamo Guna it is said to be Malina or impure. When it is ruled by Sattva it is called pure or Suddha.

The impure mind entertains love and hatred. Passion, anger, greed, jealousy, enemity, hypocrisy, *etc.*, arise in the impure mind. It contracts the mind and makes you selfish. You live for yourself, your family, few children and a handful of friends only. There is no expansion of the heart. The heart is constricted. This is the cause of all suffering in Samsara. Egoism or Ahamkara is the form of the impure mind.

The pure mind is the abode of all virtues. It causes dispassion, love for God, respect for elders and preceptors, humility, mercy or compassion, friendship, *etc.* A pure mind expands and feels for others. There is no ego or selfishness. A man having a pure mind loves and serves others. He discriminates and ratiocinates. He develops Vairagya, Sraddha in the Guru and

:iptures. He has a natural love for saints, clusion and spiritual Sadhana.

To the impure mind this world is like ctar and for the pure mind worldly enjoy- ents are like unto poison. An impure mind is worldly and the pure mind is saintly.

Verses 1, 2 and 3 of the Brahmabindu Upanishad illustrate clearly the nature of the mind. A perusal of these verses will be extremely useful to the aspirants.

---

*Scene from "Brahmavidya Vilas"**

THE MIND AND THE INDRIYAS

(Sri Swami Sivananda)

)AWN : A hamlet on the bank of the bouncing Ganges, in the valley of Munikireti, socketed in the foothills of the Himalayas, in the virgin days of January, in the year 51. A light flickers in the earthen Pradipa and radiates the humble chamber with a soft illow so that you may behold the bright countenance of a young aspirant seated on a Kusha at, in a meditative mood, before a simple alter, wherein are placed a profile of Jesus iselled of Devadaru, an ivory image of Siva and a bronze meditative replica of Buddha : iva in the centre and Christ and Buddha adorning his sides. You cannot notice the sparkle his eyes, for the lids are closed. But he has an aquiline nose with sensitiveness on its tip; lofty forehead with dark brows and a vision writ on them. He has a firm but soft mouth ith his inner make-up on his chin and calm determination in the jaws. His face is indeed a ry questioning one, and that at once shows he is a neophyte. Rahul, for that was his name, is typical product of the post-war Bharat, spoonfed by the University, and weather-worn by life rth-earthy that indeed has driven him introvert. So, he has just arrived in the valley of Iunikireti, sheltered himself from the cold and rain in a neglected, aged hamlet, and taken or his Guru a renowned personality, the jingle of whose name seems to reach far and wide.

Let us behold Rahul. Oh ! that calm in his countenance is no longer there. There a ruffle in his nostriles and the brows are slightly flinched. Is he perturbed ? Maybe, a listant, half-forgotten, memory sways round him; maybe, a melancholy ding-dong comes rom afar into his ear, reminding him of an unfinished, frustrated life. But, no, he doesn't eem to be a milksop to give ground to things unwanted, as you know that from his stiffening et of mouth.

Hark ! there is a chorus of bass and soprano notes : "ah ha ha ! Rahulovitch, tacatowitch, jacadohitch, poor fawny heart !" Rahul is startled, but in a commanding tone e demands, "Ahem ! Who is there ?" There is a giggle and mingled voices reply together "We are Indriyas, your friends, O Rahul !" At once there is a scorn in Rahul's face ; he peaks in disgust "Fie on you ! O Indriyas, far from being my friends, it is you who have rought me into this state of dejection and abject degradation !"

EYE (*One of the Indriyas speaks in a twinkling, merry voice*). I am not to be blamed at all, my friend, Rahul. Many as you, poor Jivas, accuse me thus. Have I brought any trouble to you ? On the contrary, I am your amiable friend, ever and always. I am a sentry in the "Way-In" of the realms of Atman. I have helped you a great deal. How could you forget that you have gained so many experiences and know-

*An unpublished drama by Swami Sivananda.

ledge of this world of forms through me. I am the son of Agni Tattwa. I have discharged my duties to you very well. I simply transmitted the light vibrations to my chief, Mind, through retina, ophthalmic nerve, optic thalamus, optic tract to the vision centre in the occipital lobe in the back part of brain. It is the mind who has created "this is beautiful", "oh, this is ugly". Goodbye, dear heart, be kind to your friend in disguise.

EAR (*In a deep, sensitive tone*). How ungrateful you are, Rahul, to accuse me thus! I, too, am your friend. I am another sentry who, with my comrade-in-arm, Eye, guards the "Way-In" of the splendour of Atman. I have helped you a lot. How could you forget that you have acquired so many experiences and knowledge of this world of sounds through my agency. I am the son of Akasa Tattwa. I have also discharged my duties to your entire satisfaction. I was merely to transmit the sound vibrations to my chief, Mind, through the external meatus, tympanum, auditory nerve to the auditory centre in the parietal lobe of the brain. It is he who has created the ideas "it is sweet", "it is harsh", "this is censure", "that is praise". Artha and Gyana (Pratyaya) are created by my master. Kindly place your grievance before him. By bye, merry heart, may God bless thee!

TONGUE (*In a haughty, shrill pitch that is at once violent and kind*). So be it Rahul, but you have to repent for it. I am your oldest companion, acquainted with you before you came to know Eye and Ear. The moment you were born I nourished you and tickled your glosso-pharyngeal nerve and taste buds. I am born of Apas Tattwa. I amused you in a variety of ways, brought delight to you when you were hungry; you fondled me in lovely hotels and cafes. When you had no water to drink I helped you in warm beverages of minerals. When you were depressed, I stimulated you through coffee and tea. How thankful you should be for all my kindnesses. I was only to transmit the sensation of taste to my chief, Mind, through the taste buds, glosso-pharyngeal nerve to the centre of taste in the brain. My children: salivary glands the triplets, *viz.*, the sublingual, the submaxillary and the parotids, provided you with constant digestive saliva. The mind made you think "this is a bad mango", "this is very delicious indeed" and forced you to utter harsh and kind words accordingly. Kindly refer to him thy complaint! *Au rivoi* to you, dear Rahul, bright morn, bright heart!

TOUCH (*In an effiminate, languishing whine*). I, too, am your friend, cruel heart, how dare you accuse me thus! I feted you with so much of soft charms of this moist earth. When you were suffering from cold I helped you warm yourself with fire, and when you were burnt with heat I cooled you through ice baths and cool breeze. I have smothered you with soft silk, velvet, sofas and divans. My father is Vayu Tattwa. I have only to transmit the sensation of touch through the tactile corpuscles of your finger-tips and the sensory nerves of the skin to the touch-centre of brain. My presiding deity, Mind, only made you think "this is soft", "this is hard", "this is cold", "this is hot". How could I prevent that? Forget me not. Rahulyasha, adieue, adieue!

SMELL (*In a snivelling croon*). Don't you blame me, my friend. Have I not pleased you with lavenders, *Otto de Rose* and *Lily of the valley*. I am born of Prithivi Tattwa. My duty was to transmit the sensations to my chief, Mind, through the olfactory nerve. It is he who told you "this is pleasant-smelling", "that is bad-smelling" and so on. Compromise with him, and be true to your friend. By bye, coral heart.

"Hmmmm". *A gruntle is heard.* "It is I, Mind, O Rahul!" *A bass voice booms in the room.* "I find, all my leiutenants have put our charge on me. But listen. I have something really good to tell you,"

MIND (*In the same booming tone*). Why have you become so ungrateful, O aspirant! Plod on, plod on thou till thy goal is near at hand. I am your eternal friend who made you a Vishishta Chaitanya. I have brought you joy, though at times, I must confess, sorrow also, through my leiutenants. You became a full-blown man through sight sound, touch, smell and taste. I have been very faithful to you, as the shadow of the body. Because it is in me, the mind-mirror, that you are reflected as Chidabhasa or a reflected Intelligence. But for me you would have never existed. Be courteous, friend. You must behave well. I showed to you the beauties of slight through Sankalpa and Vikalpa just as a painter traces here and there a picture. My chief, Buddhi, the herald of Atman, is the cause. I gave a tracing of the pictures in the canvas. It is buddhi who identified with objects and thereby gave a bright colouring and finishing touches with the aid of ego. It is he who put the notion in your confused head "this is very nice." "I like it", "I must have it at any cost". Please refer your grievance to him.

The bass note trailed off with the click of striding hills.

"Aha! I pity your condition, Rahul, have patience, my friend!" *came an intelligent, clear voice.*

BUDDHI. I am the luminous intelligence. I dwell in close vicinity of my father, Kutastha. I am just a piece of iron before the Magnet, Kutastha. I am very subtle. I borrow my intelligence, light and power from my creator, Kutastha, who is also known as Sakshi or Witness. I have no independant existence of my own. Let Kutastha, the Absolute decide the issue.

Streamers of light flashes in. The hamlet is lit with the red glow of the dawn. Rahul is deeply stirred and his countenance lights up, as he hears a distant voice (which Rahul imagines as the words of Kutastha).

KUTASTHA. Cheer up! Rahul! Plod on, plod on. Thou profitted by knowledge and experience through Indriyas, mind and the buddhi. Thank them from the bottom of thy heart. Alack! you have misused them. Now equip yourself with dispassion, discrimination, and the eight-fold virtues in Raja Yoga. Let your heart thirst for knowledge of the Reality which is identical with you. Owing to ignorance you forgot your real Nature. Merge yourself and dive deep into me through meditation.

The voice trails off. Rahul jumps up to his feet. How happy is he! There is a soft glow of knowledge in his face and it tells of his sincere aspiration. It is morning now. The birds sing past the carol of the eternal. The really bright day for Rahul has begun!

Direct Self-realisation

GO INTO SILENCE

Silence is Peace.
Silence is Brahman or the Absolute.
Ayam Atma Shanto—
This Atman is silence.

Behind all noises and sounds
Is Silence—thy innermost Soul.
Silence is thy real name.
Silence strengthens thought-power.

Silence is intuitive experience.
Silence helps the intuitional Self,
To express itself.

To go into silence is to become God.
Enter into silence
And become one with the Supreme Soul.

—*Sri Swami Sivananda.*

REAL RELIGION

Real religion is control of mind and senses.
Real religion is resting on the Self.
Real religion is Self-realisation.
Real religion is life divine.
Real religion is life eternal.

Real religion is beholding the one Self everywhere.
Real religion is realisation of non-duality.
Real religion is unity of consciousness.
Real religion is transcendental experience of Oneness.

—*Sri Swami Sivananda*

*The Realisation of the Absolute**

THE NEED FOR INTEGRAL KNOWLEDGE

(Sri Swami Krishnananda)

THE Attainment of Perfection is the Conscious Integration of Being. This is the central theme of the Upanishads. The statements of the Upanishads pertain to the integral Reality and include within themselves the absolute scope of the diverse methods of approach to the One Reality. In spite of the appearance of a separation of beings through the modes of mentation, all individuals have to aim at the experience of a common Ideal, for the Reality cannot be two. There cannot be two Absolutes or two Infinities.

The Reality is undivided Being, not a process, not becoming. Division and change imply transitoriness. Being is a stern whole and, therefore, the method of realising It also must be integral and not lop-sided. The difference that seems to exist between the subjective self and the objective universe is valid only so far as the cognizing ego is concerned, but it becomes unreasonable when we have an impartial and whole vision of existence, for existence itself is a divisionless mass of cognition. We separate in pure being the subject and the object only with concession to a belief in internality and externality based on immediate empirical experience bereft of intelligibility. The distinction of subjective and objective beings gets narrowed to identity of absolute Being in the light of the inseparability of undifferentiated existence which has neither inside nor outside. Nothing that is related to or separated from another is real. Relation is dependence and not self-existence. Samsara is the belief in and attachment to difference and a division of existence against itself. An unconscious unrest felt by every individualised personality in its own state and the impossibility to rest eternally in the separative consciousness points to the Being of the supreme state of absolute Perfection. The desire to have happier experiences in life is clear proof of the inability of the individual to pull on with its finitude and of its demand to have further experiences extending to limitlessness. This limitless joy is the plenitude

*A thesis to the Indian Philosophical Congress.

of Life, Brahman, the Absolute. It is realised not through mere speculation but in immediate non-relational experience-whole. It means the dedication of the complete self and the sacrifice of it to the Divisionless Being. The entire consciousness has to be merged in It,—it is dying to Live. The conscious expansion of the self into the Infinite is the revelation of the fullness of the knowledge and the bliss that is the centre and the essence of the Reality that exists as the heart of the universe.

The Reality is not a state of dynamic change and action, all which marks limitation and imperfection, but one of perennial calm, limitless joy and eternal satisfaction. Change is othering, altering, movement, which is activity, an effort exercised to achieve an unachieved end, which is the characteristic of an unsatisfied imperfect being. This cannot be the nature of the Reality, for the Reality is ever-enduring and has no necessity to change Itself. The Upanishads assert that the Reality is non-dual, tranquil and satisfied, indivisible, objectless and transcendent though also immanent. They lead us from the faulty faith in the seeming objective partitioned nature of the Reality to an internal search of the veritable Infinite Self which is the finest essence of being. The Knowledge of the Absolute Self is the Knowledge of everything,—"*atmano vijnanena sarvam viditam*".

The only duty of every person in life is to realise the Absolute. Only this Knowledge can shower peace and bliss on the individual. Individual and social misery is the effect of attachment to forms and appearances and forgetfulness of the Reality. The refusal of the individual to move freely with the Spiritual Nature is the mother of all pain and suffering. Material science is one of the devastating enemies which has tried to block the way of the happy process of Absolute-Experience. The ills caused by wrong methods of education, the social and political strifes, the individual evils and the world-degeneration are all effected by the terrible fact that humanity has turned against the law of the Absolute Reality. The welfare of society rests in its spirituality. Those who think that they are doing injustice to the world through their act of Self-realization have to become wiser. The acceptance of the sole reality of the One Undivided Essence should not be merely for the purpose of academical research, but has to be the foundation of the daily life of man in general. None can attain true happiness without the realization of the Absolute which alone is the ultimate solace of the individual.

That the misconception that things are really made of different natures has to be set aright is pointed out by the disgust that arises in clinging to the notion of the permanence of multiple beings and a passion for catching completely whatever that must exist. The growth of intelligence tends towards urging the individual to grasp the totality of existence at a stroke. The declaration of the Upanishad that the cognition of manifoldness is the path leading to self-destruction is adorned by the supreme exhortation that the perception of non-difference exalts one to the condition of Absoluteness. Every form of cogitation, in spite of individualistic cravings that may try to cloud it, flows being impelled by an imperceptible Power that moves towards the recognition of the indivisibility of existence and a finding of oneself in the centre of its experience. The sorrow of phenomenal life is overcome and the joy of the immensity of everlasting life is partaken of by cutting

the root of the tree of individual life with the axe of integrated wisdom. The march of the soul is from the unreal to the Real, from darkness to Light, from death to Immortality, "If one would know It here, there is the True End of all aspirations. If one would not know It here, great is the loss for such a person" (Kena Upanishad 13). The quest for the Absolute should be undertaken even sacrificing the dearest object, even courting all pain. All objective contact has to be rejected for the sake of the Bliss that is real in the absolute sense. Even death is not a bar in this glorious quest. It is erroneous to take interest in the different forms of perception, for forms are not self-existent truths and are dependent on the constitution of the congnitive organ. It is idle to be pleased with the business of life, however charming it may appear to the non-discriminative individual. True greatness is consciousness of the Absolute. Nothing is worth considering, except the Realization of Brahman. None can be saved without this Realization,—"*na anyah pantha vidyate ayanaya*".*

Life Series

HOMAGE TO GURU

Sri K. S. D. Aiyar,
Secretary, Spiritual Healing Centre, Coimbatore.

SIVAM is good. Anandam is Bliss. God is good. Bliss is contentment. Oh, what a thrill! The atmosphere round the Guru is vibrant with Sivam : Siva-Anandam.

Within the cosmic harmony of spheres universal, rings a note of rare celestial music of the original sound OM OM.

Our hearts are full. Our soul has found in its depths the eternal spring of joy. We have sunk a well deep down within and have found the nectar, Amrita. This is a well that will never dry. This is the source of all sources. Herein we have found the union of all communions.

On the altar of our Jiva Jyoti, Swami Sivanandaji has kindled a fresh fire. His presence has added a divine glow to the glory of the Immortal One, Almighty, omniscient God.

His Holiness lives for example. He is a symbol, verily, of Sivanandam. Having found that immortal treasure of eternal bliss within this frail human embodiment, by Tapas and Poorvapunya, our Mahapurusha outshines as a Jivanmukta. He is Chara Vigraha, a roving image, a singing Gita, a walking Narayana, a talking Guru, social friend, meak and humane as Christ, ocean of love and mercy like Buddha, and an aspect of an Avatara of Sankara in this modern scientific age.

He baffles intellectual discrimination, he contributes unique spiritual co-operation, co-ordination, with spiritual discipline. His radiant form throws out the lustre of a beam of soothing light. When we bathe in his aura as he utters sparkling words of wisdom, he swings us up the celestial heights of emotional and spiritual ecstacy.

He suffuses our hearts and souls with Anandam, *i. e.*, Sivanandam, Nityanandam, eternal bliss and eternal peace.

In every age lives a sage. Every country has a leader, philosopher, guide, spiritual Guru. Each one symbolises the order of times, the levels of man's human development and understanding of that clime.

Many elements go to make the mankind.

*In the next issue : "The Nature of the World" by Swami Krishnananda.

But we are all one human-kind, belonging to one human family, born of one celestial parenthood : Siva Sakti. Every one of us are born out of bliss from Siva Sakti, From bliss we are born and we remain in bliss for ever.

To plant the seed of bliss within our soul and to water it with Nama Parayana or God's name and thus to allow the roots to grow within deeper, for a deathless life, great saviours of mankind are sent as messengers of God to go round and radiate joy and bliss, to sanctify the earth. and to sprinkle the sands of divine effulgence, far and near.

Our revered Swamiji, this Purushottama, is a Mahanubhava who is sent as a messenger of Life Divine, love immortal, light universal and bliss eternal.

The air that blows over him as it touches us, purifies our body and soul. The Omkara Dhwani that emanates from the core of his being rings through all the spheres of the worlds below and above. Like a human radio, this celestial vibration of Om Santi reaches the eight corners of the globe.

He is a *geo*-centre. His soothing divine spark is the *Deo*-centre. If there is a centre, there is the circumference. Remove the centre, there is no circumference.

We centre all our thoughts in him, and like a stone that is thrown in a pond throws out a number of rings till it reaches the shores, the sound OM bursts forth from his holy heart and fills us with immortality and divine bliss. We become a whole. We are filled with faith, cheer, and hope, fortified by that recognition of the glory of God, enshrined in each human form, realising it as Love, the Almighty.

All religions have a common factor. That spiritual and psychological factor is just the same for all times and climes. All religions say 'Pray ; Repeat the God's Name, in any language, in any form that stirs your soul deep down, that throbs your entire being with supreme love and joy ; repeat that Name which melts your heart and floods your soul with universal love.

Religions of late have become highly static and misunderstood. The dormant sleeping energy in mankind have to be periodically stirred up. Like the match-stick struck on a match-box produces a flash of light, Mahatmas, by the stimulus of their contact, strike the Atmic Light aglow, at a given time, at an auspicious hour. Periodically they arise and in due season they come as heavenly rain to shower on the parched up, dry lands their heavenly drops to give life to the seed and make it sprout and grow rich in spiritual bounty.

Mahapurushas have an antidote ready to counteract the horror of death and the untold sufferings which the human body and the mind are heir to. They supply the Atmic Balm, They give the soothing calm. They bring peace and establish the Kingdom of God within your heart.

Like the sun's ray which tries to reach with its beam of light through the smallest passage in the ceiling of a dark room, these Mahapurushas who claim kinship with the sun, endeavour to reach every one, all at once.

Their aim is to shed the light and love and purify their human brethren, in their largest numbers. at the shortest period of time, with a magnetic spell of courage and faith in their aim.

These saviours of mankind are walking light-houses. Materialism with its attendant gloom and insecurity is dispelled with the sublime, constant, spiritual light of contentment and bliss.

They behold all in one and one in all. They harmonise with all and sublimate

everything they contact by sympathy, mercy and understanding love.

They live by love, rule by love, and shine as the light of love that never darkens, shedding its light on others.

Within these two decades Swami Sivanandaji has bridged the south and the north like Jagat Guru Sankaracharya who disseminated the gospel of Vedanta nearly two thousand years ago. He has shown to the world how every human being can be a saint, the emperor among earthly emperors, the king among mundane kings, lord of superimposed lords, and immortal Soul, by his Tapas and inner discipline and by that insatiable desire to share his light with others, *i. e.*, divide his spiritual wealth with the less fortunate.

Every one of us should take his lesson, live his life, tread his path, speak his word, do as he does, live as he lives, if at all we love to live worthily.

May his effulgence ever grow, may his kindness ever live, and may his universal light of love ever shine. May the divine grace that he brings to us, merge us into eternal bliss.*

Sivaratri Message

THE SYMBOL OF SUPREME ASPIRATION

(*Sri Swami Sivananda*)

BLESSED Children of God !

The worship of the Lord Siva is a symbol of the supreme aspiration of man for the attainment of the perfections of which the Lord is the embodiment. Renunciation and establishment in Self-consciousness are the two great features of Siva. This demonstrates that the absolute Self-centredness is achieved through renunciation. Supreme attainment is the fruit of supreme abandonment. Siva is represented as one who is ever merged in Self-consciousness, which means that God is Self-identical, never different from Himself, never dividing His being into self and not self. He is Fullness, the goal of all, where all can find their wishes and ambitions supremely satisfied. Siva is, therefore, the ultimate consummation of life, the perfection of the self or the realization of the truth. He is Truth itself which has to be reached through the means of the negation of untruth, *i. e.*, renunciation. He is also the Samharakarta, the destroyer of the universe of duality and multiplicity, the infolder of everything in the Supreme Self.

Sivaratri is the night during which the aspirant tries to free himself from the normal, animal and human functions, practise perfect self-restraint and attune himself with the Lord. In other words, the aspirant completely resigns his personality to the Supreme Siva and discords his lower nature. He observes Upa-vasa, meaning "fast" in the obvious sense and "living near" the Lord in the esoteric sense. This is coupled with vigil at night. Hence, it is a physical as well as a mental fast. It is denying food to the body and also to the mind. In short, it is denying the necessities of the individual person, which is the same as transcending oneself in order to be in the ecstatic consciousness of the blissful Siva.

* The above article typically exemplifies the lore in the saga of Indian spiritualism—the ardent devotion and faith of a disciple to his preceptor that is so much alive even to-day. This indeed is the fragrance of our tradition, not though devoid of one's own conscience ; yes, an immortal fragrance that no mighty power can take away. Spirituality is very much alive in India to-day, whether blind or rational.—Ed.

This divine consciousness is not easily nerated in a person through ordinary eans. Even as the body and the internal gans are negatively made to forgo their tural objective food, they should be sitively engaged in the service of the Lord. herwise, they will not cease from their bit of becoming barriers to the higher cent of consciousness. With this end in ew, the devotee or the aspirant performs orship of Siva, physically, verbally and also entally, so that no aspect of the lower ture may find a chance to manifest its rmal activity which is obstructive and en directly injurious to the spiritual piration of man. Rudra-Abhisheka with amaka and Chamaka, Sahasranama-rchana or Laksha-Archana, Kirtan of the llowed names of the Lord, reading of the rana extolling His glories, fast, vigil, Japa His mantra, meditation on His Swarupa, all these form the various methods through hich the Sadhaka withholds the dissipation energy and mental force and redirects the me, through sublimation, to the Eternal ource, the Lord, God.

The human being has his life on this arth for the sake of evolving into the ivinity that he is essentially, by means of rotracted Sadhana. This truth is brought ut in the observance of the Vratas and Niyamas connected with the Sovereign of his universe, the Creator, the Almighty. These vows and Pujas are meant to open the eyes of the sleepy man, now and then, and awaken him to his supreme purpose in life. In the night of ignorance, the man of the world does not see the daylight of the Atman. The gross man is turned towards God through repeated exhortations and persuations to bring to his mind at least occasionally the knowledge of the fact that God is the only Reality and that the attainment of Him alone is the meaning of existence. This is done through advising man to observe disciplinary vows and perform worships. The intelligent Sadhaka, however, should utilize all his time in the pursuit of the spiritual Reality and, to him, the whole life is a continuous Vrata, an unbroken worship, a ceaseless Sivaratri! Therefore, O aspirants, let the observance of Sivaratri be the forerunner of your intense and constant Sadhana for God-realization. Let your entire life be dedicated to Siva! This whole life in this world is "Ratri" or night for you. Observe vigil during this "night" of the world, and spend this night in the worship of Siva who is Brahman. Remember *Yasyam Jagrati Bhootani Sa Nisha Pashyato Munih.* "That (worldly life) in which all beings are awake, is night to the sage with spiritual perception" (Gita II 69).

May the blessings of the Parama-Siva be upon you all! May you all attain Kaivalya!

Om Tat Sat.

DIVINE LIFE FOR CHILDREN

(Sri Swami Sivananda)

ALWAYS BE NEAT AND CLEAN

CLEANLINESS is next to Godliness. Cleanliness makes you smart and ctive. If you are clean you will be healthy. ake a bath in cold water daily. Clean your teeth well. Put on a clean dress. Wash your clothes daily. Be clean in thought, word and action, also.

Keep your room very clean. Remove all rubbish, dust and waste paper,

Sweep it daily. Many diseases will disappear.

If you are clean your teachers will like you. All will like you. You will have a charming personality. Everybody hates a dirty boy.

Keep your note-book clean. If you write your answers neatly, the examiners will be pleased with you. They will give you credit marks also.

SUNLIGHT IMPROVES EYESIGHT

Sun is the presiding God for the eyes. He bestows health, vigour and vitality. Sit in the sun in the early morning and evening with your eyes closed. Slowly move your head from side to side. Allow the sun to shine directly on your closed eye-lids, for five of ten minutes.

Now come in the shade. Cover the eyes with your palms for five minutes. Avoid any pressure on the eye-balls.

Your eyesight will improve. There will be no necessity for wearing glasses. Practise this for one or two weeks. You can continue this for a month also.

LEARN FIRST AID

Become a scout. Learn first aid. You can serve people when they are in distress. Learn bandaging. Stop bleeding by means of pressure with a pad of cloth or cotton and put on a bandage. If there is a cut wash it with pure water. Then use iodine or tincture benzoin.

Use coats for a stretcher. Put ice on the bridge of the nose and back of neck if there is nose-bleeding. If there is a shock, keep the body warm by covering him with a blanket.

Use alum solution to stop bleeding. Prepare this solution of alum and water, dip a piece of cotton or clean cloth in the solution and apply it to the bleeding part and put on bandage. Feel that you are serving the Lord in others.

TREATMENT FOR SHOCK

Pray for the patient's rapid recovery. Do Kirtan near him. Place him flat on his back on a bed. Loosen the clothing at the neck, chest and waist to make the breathing free.

Cover the patient with warm blankets. Keep hot water bottles to the sides and feet. Cover the bottles with a cloth. Let them not affect the skin.

Give hot coffee or tea if the patient is able to swallow. Rub gently turpentine liniment to his feet, hands, and chest. Do not allow him to get up to prevent heart failure. Then contact the nearest doctor.

SRI PARVATIKARJI MAHARAJ

PARABRAHMA or Nadhabrahma is the Lakshya or target of Sangeeta Shastra. This ancient Shastra has come down to us through our ancient Rishis, who imbibed it from the Eternal Vedas. Samaveda is considered to be the Moola, for it teaches the rhythm and tune of the forces that result in the Prana which ultimately should attain laya with the eternal rhythm of Brahma as expressed through Prakriti—the torrential rivers, the sweeping winds, the sweet notes of the birds and other creatures. Sangeeta means Geeta, Vadya and Nritya; these three make up Sangeeta which is offered in the service of the Lord. The Shastra is also known as the Bharat Shastra which again is pregnant with meaning. *Bha* means bhava, *Ra* means raga, and *Ta* means tala—these, in fact, constitute the whole conception of Nadha Laya which leads to Nadha Brahman. This Nadha Brahma Yoga is a part of all the Yogas. It

dispensable in any Yoga, whether it is ana Yoga or Karma Yoga, Raja Yoga, or akti Yoga. For without laya or har- ony no life can exist. In Bhakti Yoga is most prominent where Sankirtan Hari Nama Kirtan is done solely through ngeeta. In the Hindu conception of orship the Pooja of Bhagawan is done rough Sangeeta. Many musical instru- ents have been invented by the Indian ind to capture, invent and express the arious modes and types of tunes that help ie Laya process. Through Sangeeta the ner notes that denote and depict the finer nd delicate Avastha of the mind and tman, could be produced. This Nadha- rahma Yoga is one of the forms of the hakti Yoga through which great Rishis ave attained Godhood. The foremost among hem is Deva Rishi Shri Narada himself. Among the well-known Bhaktas who through Sangeeta have attained Godhood are Shri Tyagaraja, Shri Chaitanya Prabhu, Shri Kabir, Shri Tukaram, Shri Purandara Dasa, Shri Vittaldasa, Shri Swami Sivananda Saraswati and a host of many others.

Shri Parvatikarji Maharaj of Hyderabad (Dn) is one of the great Bhaktas who has made Sangeeta the main medium for attai- ning God-realisation. He comes of a very well-known and pious family, which has produced many great souls. His grandfather Shri Datar Maharaj, retired Finance Secre- tary of Hyderabad, is a well-known Sannyasi of great attainments. His father Shri Rama Raoji (Retd. Professor of Chemistry, Hyderabad), is a pious and developed soul. Shri Parvatikarji is a graduate in Science, and since his college days has devoted him- self to music. For the past twenty-five years he has done the Sravana, Manana and Dhyana of Sangeeta. He has attained perfection in it to the extent of Self- expression. From the last five years he is observing Mowna or silence for he has made Sangeeta the medium of expressing his thoughts and emotions which are all again dedicated to the service of the Lord. He believes that the Lord resides in every being and therefore to please everyone through Sangeeta Seva is the seva of the Lord. The fundamentals of Yama, Niyama, Dhyana, *etc.*, are as indispensable in this process as they are in the other Yogas that lead to Godhood.

He believes that today Bharatavarsha has begun to lose the hold on this great and sacred Bharata Shastra which is a part and parcel of all other sacred Shastras handed down to us by our great and revered Rishis. Today Sangeeta has been converted into a Tamasic type which only degrades and demoralises man. It is to arrest this degradation and to bring in a rejuvenation and re-orientation of the Values of life that he, with the co-operation of Dr. G. S. Melkote and Shri J. B. Upadhyaya of Hyderabad, has decided to start an Ashram on the banks of the Krishna near Sitimani Bijapur District, Bombay State), where he intends to create an atmosphere of Atma- Sakshatkara through the medium of our Yogas and Shastras. This Ashram is just the beginning of the greater idea of a Vishva Vidyalaya wherein all our ancient Shastras should be taught as laid down by our ancient Rishis to produce real Rishikumars who will be able to attain, through education, the manifestation of perfection that is already in man and through Dhyana, Manana, Dharana, Sankirtan and universal love would attain the manifestation of the Divinity that is already in man. This alone would lead to the real salvation and freedom of India and the world at large.

—Dr. G. S. Melkote, Gopal Clinic and Nursing Home, Hyderabad (Deccan).

Life Series

OUR SPIRITUAL DOCTOR

Srimati S. Sivarama Seethabai,
Secretary, D. L. S. Ladies Section, Tuticorin.

FROM olden days of antiquity, India has been an everlasting monument in producing to the Universe great spiritual personages. Thiruvalluwar's 'Kural' is a moral code approved by the whole world and he was a practical saint born in our Tamil Nad. Spiritual magnificence was further propagated to the widest extent by Sri Sankaracharya, Sri Ramakrishna Paramahamsa, Kumara Guruparar, Mahatma Gandhi, Sri Ramalinga Swami and not to say the least of Sri Swami Vivekananda who during his period held the flag of India at pinnacle by a dynamic exposition of his spiritual abundance. Thus it can be clearly observed that Beaconlights in the path to the "Finale" were and are prominent only in India.

Such spiritual teachers were not only born among the middle classes but also in royal families like Lord Buddha, Ilankovadigal and others who renounced their mighty kingdoms in their earnest thirst for liberation and having gained the knowledge guided others, too.

Now India has very exceptionally given to her children a saint characterised of Sri Sankaracharya's spiritual strength, Swami Vivekananda's bold assertion of truth and Mahatma Gandhi's kindness and simplicity in life. Over and above all, a practical Karma Yogi in the strictest sense according to 'Gita'. He is our beloved Sri Swami Sivananda who is today lighting up our earth by his spiritual eminence from his Himalayan abode. Apart from being a medical expert to cure all physical ailments, he modestly abounds in curing the souls also that have been submerged into the ocean of ignorance by Maya. His simple writings are infused with a strange current that any undeveloped soul can be tilted and can never rest until he gets the right contentment in life. His letters profoundly impress in one's mind as if he were veritably present near him, imparting instructions.

His successful method of placing facts moulded by oriental faiths is very laudable and purely a retort to the atheistic mind. His adapted instructions are to both developed as well as undeveloped souls according to their developmental capacity to receive. Thus he is a Jivanmuktha to a realised soul, saint to all other neophytes and a great personage in the estime of common folk, who have the occasion to go slipshod through his pamphlets.

Striving to write about realised souls will only limit expression. So it is the duty of one and all who have gleaned some knowledge in the path of Truth to further their attempts through a proper Guru. Constant acquaintance with him either personally or through letters shakes off the mental lethargy and keeps the aspirant in an equipoise.

Today our Guru Maharaj is marvellously linking up all faiths under one Divine Chain. We see under him disciples of all faiths and religions. He is advising all aspirants to proceed according to their religious conventions seeing that all faiths aim at reaching only the Divine stage although through different directions.

It is high time that humanity should take full advantage to attain perfection by proceeding on the lines as suggested by our Guruji.

—OM—

SPIRITUAL DIARY OF A SADHAK

SRI V. Raman Nambiar is a sincere, diligent Sadhak, living in the busy world and attending to his day-to-day duties. He is employed in the South Indian Railway, does his job well, side by side with his Sadhana; never forgets to take occasional trips to secluded places like Rishikesh for whole-timed Sadhana for a short while, and has evinced his desire to serve the humanity by forming a branch of the Divine Life Society at his place.

He is very regular in his daily Japa, and, on the average, is able to do 70 malas per day. He has also understood the benefits of Likhit Japa, and therefore, never misses to write his Ishta Mantra, which comes to about 300 per day. This practice needs no special preparation nor any facility. A student can write the Mantras while attending the school in between the periods or an employee at his office-desk during his lunch hour. Simultaneously, with Manasic Japa, it automatically develops the power of concentration, which is essential in every walk of life.

Sri Nambiar has not howevet been able to regulate his sleeping hours. He gets up somewhat late and there is no fixed time for waking. He has not overlooked this defect, and his diary shows some effort at regulating sleep, which has apparently borne no fruit. Discipline and will-power however are of paramount importance to a Sadhak. An alarm time-piece helps him to get up at a fixed time, in Brahmamuhurta, to make the best use of this ideal period for Sadhana. Above all, there must be a will to act. I am aware of an instance : a Sadhak was very regular in getting up at 4 a. m. For several months he would keep the alarm at this hour, but would invariably get up just a few minutes earlier, and hence the alarm had no occasion to wake him up at all ! What is needed is a sincere will.

In other items of Sadhana and discipline, Sri Nambiar is quite diligent. He is regular in observing Mowna; does not waste his time in temporal gossips; is regular in memorising Gita Slokas, study of religious books and in Namasmaran. He fasts on Ekadasi; performs Asans; does not miss an opportunity of having Satsang; and once a week attends to the working of the Divine Life Society branch. He is inclined to natureopathy but is not a faddist.

Sri Nambiar leads an ideal life of a Sadhak, and is by nature a Sadhak. This is a far better life than the common people lead in the meshes of worldly delusions. This will nevertheless bring him good. But if the progress in spiritual path is to be quick, two things are of paramount importance, which have apparently received very little attention of Sri Nambiar. They are the cultivation of virtues, and attention to and persistent effort in transforming the negative side of human nature. It is very necessary to pick out the most prominent short-coming in one's nature, to be very careful in not to repeat it, to punish oneself in case of a failure, and to persevere assiduously to eradicate it by constant practice of its counterpart virtue. Thus, one by one, week by week and month by month, one can get over all his short—comings, often disguised and unapparent, through persistent self-effort. It is hoped that this diary will inspire other spiritually inclined persons to lead a similar life of Sadhana though leading a life of earthly duties.

WHERE SWAMI SIVANANDA EXCELS

(Dr. R. Nagaraj Sarma, M.A. Ph.D.)

AFTER returning from Sri Kapaleeswara Temple, and after the completion of the first round of his morning engagements, His Holiness Swami Sivananda was pleased to grant me a private interview in his quarters yesterday (Sunday, October 1) at which, there was a brief discussion of the technique of the practice of yoga *vis-a-vis* the methodology standardised by Patanjali in the Yoga-Sutras. The details would be too technical to be of any public advantage, but, I would like to be permitted to place before the public a significant fact of supreme importance in respect of which Swamiji easily excels others engaged in similar spiritual pursuits and missions.

I refer to the easy accessibility of Swamiji and his readiness to discuss philosophical issues, fairly and squarely. Critical candour and intense intellectual integrity are the outstanding characteristics of Swamiji. In other organisations, persons are asked unconditionally to become members first, pledge their loyalty, and are required to follow a course unquestioningly. Sivananda does nothing of the kind. He first discusses matters of metaphysical and spiritual moment with prospective disciples, convinces them of the rationale and utility of his methods and programmes, and then they are free to make their own choice. Absence of secrecy, of esotericism, and of mystification is the distinguishing feature of Sivananda-discipline.

That is exactly what a truth-seeker would require. Denominationally, Swamiji is a follower of *Advaita*, but he has understood all other varieties of the Vedanta and respects their conclusions and approaches. Intellectual grasp of basic concepts and values, emotional assessment of spiritual significance and volitional effort and endeavour are the common fundamental requirements of all systems. In regard to all these, Swamiji's methods and conclusions are open to rational examination. They stand the test admirably.

I have had occasions to go through practically all the hundred volumes on Vedanta, Yoga and Indian Spiritualism written by the Swami and this enormous literary and philosophical output must evoke the admiration of scholars. Of these, the two volumes on the Vedanta-Sutras and two on the Upanishads would rank as philosophical classics. The chart prepared by Sri Swamiji in demonstration of over 25 odd yoga-asans, which is available for the nominal cost of a couple of annas, is the best teacher of Yoga.

Swamiji's clarion call to all to lead a Divine Life is unexceptionable and praiseworthy. In the Divine Life Society, there is neither secrecy nor esotericism. The methods are open and rational. There is no attempt at regimentation or mechanisation of personalities and aspirants.

Swamiji's disciples are scattered throughout India and Europe and America where active branches of his society are working. Where Swamiji excels is in his intellectual integrity and readiness to discuss and convince his disciples and aspirants.

—The Hindu, Oct 4, 1950

STUDY PRACTISE REALISE

SCIENCE OF PRANAYAMA *Price Rs. 3/-*

By Swami Sivananda.

ASHRAM NEWS AND NOTES

Republic Day (26th Jan.)

THE Republic day was celebrated in a befitting manner at the Sivanandashram by the ashramites and the students of the Sivananda Upper Primary School. There was a Prabhat Pheri in the early morning and at mid-day poors were fed. A special Puja at the Viswanath Mandir and Ganga Arati were conducted and prayers offered for the peace, prosperity, all-round welfare and future progress of the sacred land of Bharatavarsha.

A select party of ashramites visited the district capital, Narendranagar, on invitation, and participated in the celebrations there. The Divya Jeevan Bala Mandali squad gave a fine display of group Suryanamaskaras and Yogasanas before a large gathering of the officials and the public. During the evening function an one-act play, specially got up for the occasion, giving the essence of Mahatma Gandhi's teachings, was enacted by the party, which was later followed by the screening of movie films, *The Holy Land of Ours*, dealing with the scenes of various important pilgrim centres and cities all over India. These scenes were filmed during the All-India Tour of Sri Swami Sivanandaji, last autumn.

IN MEMORY OF THE MAHATMA

The third anniversary of Mahatma Gandhiji's passing away was observed with due solemnity at the Sivanandashram on 30th January. At dawn there was a Prabhat Pheri with singing of Mahatmaji's favourite *Ram dhun*. The sweepers of the locality were relieved of their work that day. A large group of the ashramites, led by Sri Swami Chidanandaji, General Secretary of the Institution, participated in a thorough cleaning of the public streets, dustbins and gutters of the locality, all the while chanting *Ram dhun*. After this, at mid-day, a brief period of silence was observed and prayers offered in the sacred memory of the father of the nation.

In the afternoon, a meeting was held, presided over by Sri Swamiji Maharaj. Sri Swami Chidanandaji, who spoke during the occasion, gave a glowing account of the ideal life, personality, lofty example and high attainments of Mahatmaji. Continuing his discourse, Sri Swami Chidanandaji said :

"The personality of Mahatma Gandhi in its aspect of the 'Mahatma' as apart from 'Gandhi' the patriot and political leader is of immense importance and spiritual significance to the aspirant world. To every seeker, the life, action and personality of Mahatmaji is a great guiding light to be held as an ideal and a pattern to live up to. Mahatmaji was a shining exponent of the Divine Life ; the fabric of his sublime life was made of the tripple strands of absolute Truth, perfect Purity and overwhelming universal Love. Gandhiji was verily Patanjali Maharshi's Yama and Niyama personified. He was the ideal Sadhaka, Mumukshu and Yogi who had established himself in the firmest foundation of perfect Sadachara and morality. Essentially, he was a noble exempler of a godly man of prayer whose sheet-anchor was Ram Nam and whose source of inner strength was the gospel of Bhagavad Gita. The true Vedantin that he was, he had no thought or care for his body or creature comfort, being fully grounded in the awareness of his immortal nature." Concluding his Speech Swami Chidanandaji said, "Every aspirant will gain immensely by following the shining example of this great seeker of seekers."

Exactly, at 5. 20. p.m., the hour of Mahatmaji's passing away, silence was observed and prayer offered with the chanting of Shanti Pat at the Ganga Ghat.

SIVANANDA'S LECTURES

A highly interesting, profusely illustrated volume of about 600 pages (crown-quarto) comprising of a series of lectures delivered by Sri Swami Sivanandaji Maharaj during his recent dynamic, spiritual awakening tour all over India and Ceylon, as well as a complete report of the tour itself, is now being printed. The printing is done on imitation art paper and the volume contains a number of separate illustrations including a few in tri-colour. *Sivananda's Lectures : All-India Tour* will be available to the readers very shortly. As only a limited copies of this monumental work is being printed, the readers will do well in booking their copies now itself, which they will receive about the month of May.

A few of the afore said lectures have already appeared in *The Divine Life* and also in *The Yoga-Vedanta Forest University weekly.*

SRI SWAMI SASWATANANDA

DIVINE LIFE (KANARESE EDITION)

From 15th March 1951 the editorial and circulation offices of the Kanarese Divine Life (a monthly journal) will be transferred from Bangalore to Sivananda Sadhana Nilayam, Tiruvengoimalai Post, Trichinopoly district (South India).

From April 1951 issue (No. 1, Vol. III) onward the size of the journal will be increased to 24 pages and some interesting new features will be introduced. Consequently the subscription of the journal will be raised from Rs. 2/8. to Rs. 3/- per annum.

Subscriptions for the journal for the year 1951-52 beginning from April, and all correspondence should hereafter be directed to ; Sri Swami Sankarananda Saraswati, President, Sivananda Sadhana Nilayam, Tiruvengoimalai ; Trichinopoly district (South India).

* * *

We should like to place on record the deep debt of gratitude that we owe to Sri Swami Saswatanandaji, the distinguished editor of the Weekly, for his invaluable services to the cause of dissemination of spiritual knowledge. Sri Swami Saswatanandaji accompanied the Yatra Mandali throughout the tour. This ever-active, dynamic disciple of Sri Swami Sivanandaji Maharaj was always busy in the service of his Gurudeva and of the divine cause. His winning manners and loving demeanour captivated the heart of all he met. His Sankirtan and personal spiritual talks inspired many.

Sri Swami Saswatanandaji is one of the seniormost disciples of Sri Swami Sivanandaji Maharaj, and is an embodiment of love, sacrifice, service, adaptability and devotion to duty. He is also an adept in Hatha Yoga and was the first professor in the Department of HathaYoga in the Yoga-Vedanta Forest University.

TWELVE YEARS OF JNANA YAGNA

The Sivananda Publication League, established in the year 1938 has completed more than twelve and a half years of its unparallelled and invaluable service to humanity. It has rendered unto humanity a service that is extolled by the Lord as the most glorious :

श्रेयान्द्रव्यमयाद्यज्ञात् ज्ञानयज्ञः परन्तप

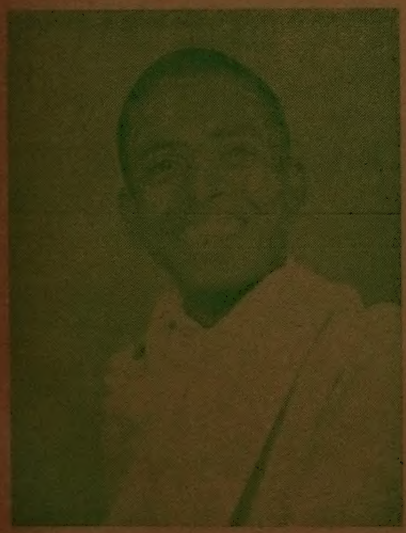
"Superior to material sacrifices is the sacrifice (gift) of Knowledge."

What type of knowledge has the League made available to humanity ? Not knowledge of the manufacture of bombs and planes. But constructive knowledge, spiritual knowledge, a knowledge of self-reconstruction a knowledge th t enables each man (and woman) to harmonise himself, to find the peace and the joy within himself. Are not they who have found the peace within themselves the only peace-makers ? Are not they who are themselves in tune with the fountain of bliss the only guides that humanity can have to the realm of happiness ?

The League has not merely relayed the ancient spiritual book-lore. It has given you all something much more valuable. It has placed within the easy reach of the masses, of every man in the world the practical way of attaining the Goal—God-realisation, Immortal Bliss, Eternal Life, and Supreme Peace. It has given to humanity the priceless treasures, Sri Swami Sivanandaji's books on Yoga, Bhakti, Vedanta and Health. The fruits of Sri Swamiji's intense and protracted Tapas, of Swamiji's untiring selfless service, of his consuming God-Love, of his Self-realisation, have been offered to you all, the Virat Swarupa of the Lord, as Sri Swamiji's and our loving flowers.

It is the Pearl Jubilee (half-Silver Jubilee) of the Sivananda Publication League that we shall be celebrating this April. The April issue of "The Divine Life" will contain all about the League, its Founder (Sri Swami Sivananda) and its promoters, chief among whom is Sri Swami Paramanandaji himself.

Ananda Kutir. Secretary, Divine Life Society.
28 th February, 1951.



NOTICE

Printed on the left is the picture of Sri Ramakrishna, a misguided youth who is reported to be impersonating several Sanyasin-disciples of Sri Swami Sivanandaji Maharaj and thus trading on the devotion of the admirers of Sri Swamiji, and sympathisers of the Divine Life Society, many of whose address he is in possession of (as he worked for a few days in the Ashram's Post Office during his short stay here). He has been sending to various devotees telegraphic requests for money, and has otherwise been taking undue advantage of their hospitality and generosity. All the devotees are forewarned !

Ananda Kutir P. O, Secretary,
1st February 1951. Divine Life Society.

TWENTY-FOURTH DIVINE LIFE SADHANA

(From 23rd to 25th April 1951)

PATRONS, Life Members, Sympathisers and all ordinary members and associates of the Society, representatives of the branches and all other devotees of the Lord are cordially invited to attend the twenty-fourth Divine Life Sadhana. The 15th Annual Meeting of the Divine Life Society is exclusive to the office-bearers and the members only.

Kindly intimate us of your arrival beforehand to facilitate boarding and lodging. All voluntary contributions in cash or kind will be gratefully accepted and thankfully acknowledged.

—*Secretary*, THE DIVINE LIFE SOCIETY, Rishikesh.

PROGRAMME

Twenty-third April

4.30 a.m. to 5.30 a.m.	Common prayer, Japa, Meditation, recitation of Stotras and peace-chants.
5.30 to 6.00	Opening Worship at Sri Viswanath Mandir
6.00 to 7.00	Prabhat Pheri
9.00 to 11.00	Swadhyaya of Gita and Vishnusahasranama : the 8th Session of the All-World Sadhus Federation.
3.30 p.m. to 4.00 p.m.	Mantra-writing
4.00 to 6.00	15th Annual meeting of the Divine Life Society.
6.00 to 7.00	Talks on Sadhana
8.00 to 10.00	Sankirtan and Bhajan

Twenty-fourth April

4.30 a.m. to 5.30 a.m.	Common prayer, Japa, meditation, recitation of Stotras and peace-chants.
5.30 to 6.00	Talks on Sadhana and meditation
6.00 to 7.00	Asana demonstration
9.00 to 11.00	Forest Satsang
3.30 p.m. to 4.00 p.m.	Mantra-writing competition
4.00 to 6.00	Speeches and Upadeshas on all the Yogas
6.00 to 7.00	12th Session of the All-world Religions Federation.
7.00 to 8.00	Ganga Puja
8.00 to 10.00	Sankirtan and Bhajan or Movie Show

Twenty-fifth April

4.30 a.m. to 5.30 a.m.	Common prayer, Japa, meditation, recitation of Stotras and peace-chants
5.30 to 7.00	Asana Competition and Surya Namaskara.
9.00 to 11.00	Havan for world peace
3.30 p.m. to 4.30 p.m.	Review of the Yoga Museum
4.30 to 5.30	Experiences of Sadhaks
5.30 to 7.00	Palaki Procession.
8.00 to 10.00	Drama or Akhanda Sankirtan.

Edited and published by Sri Siva Prem for the Divine Life Society, Rishikesh, and printed by him at the General Printing Works Ltd., Calcutta.